

I am the good Shepherd.

John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth

his life for the sheep.

John 10:11

Volume 21

Postmaster: In matter concerning mailing write  
Rev. Josef B. Haave, Rose Valley, Sask.

Winnipeg, Manitoba, Second No. in February, 1945

No. 4

Second Sunday in Lent

## THE WORK OF CHRIST

Lesson: Isa. 42:1-7.

"I the Lord have called thee—to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out the prison house." V. 6a, 7.

Throughout the season of Lent our thoughts are directed towards the passion and death of Christ. From this Old Testament lesson we are pointed to Christ in a very definite manner. Isaiah, called by the Lord to speak His Word to the people, has received a vision from God. It concerns the coming Messiah. The revelation is so accurate, according to subsequent fulfillments that it may just as easily have come from a New Testament writer, instead of Isaiah.

When a person is called to do a task he is careful to note who calls him to the task. An irresponsible person does not see much response to his bidding. The necessity or urgency of a task depends upon the authority of the one calling. The Messiah was called by the highest authority in the universe, yea, by One above the universe itself. "I have called Thee" the Lord Almighty says. Thus He was called, in order that later He might say "All authority is given unto me in heaven and on earth."

In Isaiah we have a pre-view of the New Testament within the pages of the Old, a glimpse of Christ given before His coming in the flesh. It is of vast importance to every individual that he realize this high calling of Christ, the Servant, yet Son, of God.

God had given a great promise to the patriarchs. It was a promise of great blessing to all the nations of the earth through the Seed of Abraham. That Seed did not immediately appear. There had to be a time of preparation for his coming. Long years of waiting, of suffering, of trials, and of testings, and to come first. Through all these the devout Israelite knew that the Messiah would come. Isaiah strengthened that hope with the message of these words.

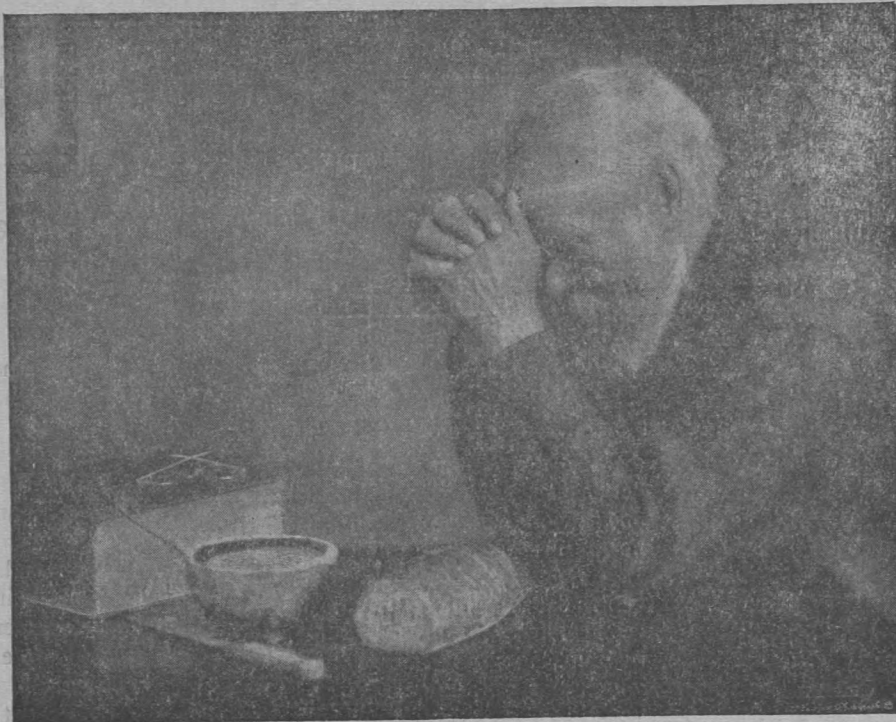
One of the great things Jesus was called to do was the great feat of opening the eyes of the blind. He could and did heal physical blindness with His almighty power, but what Isaiah speaks of is something much more vast than that. It is the opening of the minds and hearts of men to grasp the things of God. The natural blindness by reason of sin, is monstrous. Man's ordinary vision of spiritual things is obscure. There is a hazy longing for the heritage meant for him, but is unable to see the way of God to the obtaining of that heritage. Jesus came to give help.

Jesus came to open eyes. He came to reveal the Father, and His great love. In revealing God's love to men Jesus at the same time reveals how far man is from showing forth love in his own life. Just as Jesus opened the eyes of the physically blind by His Word, so also He is able to open this minds and hearts of men by His Word.

The unconverted man is bound by the fetters of sin. Satan does all in his power to guard him from seeing the light of God. The light of God is His Word, which is quick and powerful. It will show man his sin, and it has power, as Isaiah says to release from the darkness of the prison house of sin. Jesus, the Messiah, called by God, has made available to you perfect release from sin and its bondage, and invites you into the light of His kingdom of grace, the kingdom of the King of Kings.

Friend, have you permitted Jesus to bring you out of the prison house of sin? Are there sins that are besetting you now, that you need to confess to the savior right now? Permit the light of God to shine into your heart. God is a forgiving God. He says to you "I have redeemed thee, I have called thee by thy name; thou art mine. Take God at His Word, and the whole work of Christ is made available to you. Amen!"

—E. H.



Photograph used by permission of E. Enstrom, Bovey, Minnesota

### PENNY A MEAL TIME

### MY LENTEN GIFT

Why are those 389 little hands in our Orphans' Homes folded in a prayer of thanksgiving? Why are those 489 old folks in our Sunset Homes so contented and happy? Who is trying to care for the pensioners who have given their lives in the service of the church? Where do those thousands of intelligent and promising students come from? Why are we able to hear singing across the oceans from China, Madagascar, and South Africa? How are those 230 Home Missionaries able to work on and on under such trying conditions? The answer is Our Synodical Budget that supports Christian Education, Home Missions, Foreign Missions, Charities and Pensions. We must meet the challenge from God to support these five departments. The Lord has not asked us to give until it hurts, but to give until we like it.

### HOW DOES THE LUTHERAN KEEP LENT?

By J. R. E. Hunt

Lent is at hand. Once again the question comes home to every one of us, "How am I to keep this sacred season?" There are many ways of observing Lent. The Roman Catholic has his way. The Episcopalian has his way. And the Lutheran has his way. One's conception of Lent will determine his attitude toward and his manner of observing this season. Personal ideas about the proper celebration of this event will increase or diminish one's blessings. That everyone may reap the richest possible blessings from this time-honored custom we will endeavor to answer the question, How does the Lutheran keep Lent?

#### Not a Time to Do Penance for Sin

The Lutheran does not keep Lent as a time to "do penance for sin." He knows that "Christ hath once suffered for sins, the just for the unjust, that he might bring us to God." He realizes that it is not by any work he himself might do, but only through Christ's merits that forgiveness is procured. While he does not do penance for sin, he does repent of his sins. The suffering of Jesus call to his mind the awful demands of the Law, and with an awakened conscience he approaches his heavenly Father and like the prodigal son he says: "I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." Realizing his lost condition, with the publican he prays: "God be merciful to me, a sinner."

#### Not a Time to Make Amends for Past Negligence

The Lutheran does not keep Lent as a time to fulfill his religious obligations for the year. There is a great deal of legalism in keeping Lent. It is to be feared that many keep it as a kind of balm for a guilty conscience. Carried away in the mad rush of society, business, and other worldliness, they welcome Lent as a time when they can make amends and as they think pacify God. This kind of keeping Lent is the merest foolishness. The Lutheran knows that God only hears and answers those who "call upon him in truth," and the joys of religion belong only to those "who rejoice in the Lord always." Lent is not a time

to pacify a guilty conscience, but a time to deepen religious convictions and heighten Christian "joy and peace." The Lutheran knows that it is not formality, but sincerity, that pleases God. He keeps Lent relying upon the promise, "Ye shall know the truth, and the truth shall make you free."

#### A Time for Meditation

Lent is a time when the Lutheran meditates upon the sufferings of his Savior. In spirit he again goes with the Master "up to Jerusalem." Year by year he makes this Sacred pilgrimage from Gethsemane to Calvary, not with the idea of meriting anything, but that he may the better understand and realize the awful consequence of sin and appreciate his "salvation purchased at so great a cost." He looks upon his suffering Savior in the garden and is reminded that he helped lay that burden upon "the holy one." He sees the "meek one" before the great tribunals in Jerusalem, and shudders at the deep depravity of wicked men. He holds his Lord crucified upon Calvary and calls to mind that "the blood of Jesus Christ cleanseth us from all sin." In all his meditation he strives to appropriate to himself "Jesus' blood and righteousness." Holy contemplation to reach an ecstatic state is not his aim, but sacred meditation that will bring him unto living communion with his "ever living" Lord is his object.

#### A Time to Search the Heart

To the Lutheran Lent is a time for deep devotion and heart-searching. It is a time when he has daily recourse to the Word of God. Bible in hand, he ponders "the deep things of God." In the Lutheran Church days and seasons are observed for the sake of the Word of God given on them and not as if one day were itself holier than another. The value of Lent lies in this that it drives the Christian to the Word. While the Lutheran does not condemn fasting "as an external discipline," still he considers spiritual preparation a thousandfold more important. Throwing to the winds all legalism, his spiritual preparation consists in hearing and using the Word of God. Diligently searching his heart he applies the Gospel message that he may "grow in grace and in knowledge of God."

#### A Time of Special Church Services

Lent is appreciated by the Lutheran be-

## TOPICS OF INTEREST

### Lent

The disciples of old never heard of Lent, yet they had their Lenten instruction by which they were being prepared by Jesus Himself for the crucial events of His suffering, death and resurrection. Mark tells us, "And He began to teach them that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again." How they needed that instruction! How hard a lesson to learn! That the Messiah and Savior was to suffer and die was something so completely against all human reason and thinking that one of the most intimate disciples, Peter, who but a few moments ago had made that glorious confession of Christ, now rebuked Christ as though He had made a most serious mistake.

O yes, if we human beings had planned our salvation it would have been far different. Peter and you and I would not have let Jesus go to the cross, we would have found an easier way. So little would we have sensed the things of a holy God, so little would we have understood the awfulness of our sin, so little would we have realized that only the blood of God's own dear Son could purchase our ransom, so little would we have perceived that the only way of redemption for sinful man must take Jesus to the cruel cross of Calvary. By our well-meant counsel of human wisdom we would but have been tools of Satan to hinder God's great work of salvation, and we would have worked and planned ourselves to eternal death.

Thank God that He did not consult, Peter, you nor me. Thank God that from first to last salvation was planned and wrought by God. Thank God that Christ did not let man turn Him from suffering and the cross.

Teach us, O Christ, during this Lenten season "that the Son of Man must suffer..." and teach us humbly and thankfully to yield ourselves to Thee, Thy great plan and purpose.

—A. K. H.

cause it brings him special services in the house of God. Lenten services are always "Revival Services," in the true sense of the word, fraught with unction from on high. While the Holy Spirit is present in every service, He is more powerful when the heart is best prepared. Lent softens the heart and makes it more receptive of the divine power of the Spirit. In Lent the Lutheran is more responsive to the "calling, enlightening and sanctifying" of the Holy Spirit, and hence he highly appreciates this blessed season with its special services.

#### A Time for Good Works

While the Lutheran should always abound unto every good work "as the fruit of the Spirit," still during Lent he is particularly active in "doing good unto all men." Appreciating at all times his "justification before God by faith alone," he feels specially constrained during Lent to "manifest the works of the Spirit." He engages in Christian activity, not because he feels that thereby he will merit heaven, but because his heart is constrained to do the "Master's bidding." He sees the awful corruption and decimation of sin on every hand and realizes that he too is a disciple who is to "preach the Gospel unto every creature."

#### A Time of Self-Denial

To the Lutheran Lent is a time of self-denial. He turns away from the world, not because he is in the habit of indulging in sinful things at other times, but that he may have more time with God. Questionable amusements he denies himself at all times, but he voluntarily turns away from legitimate amusements during Lent

[Please turn to page four, column one.]



## The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge  
Drawer 400, Camrose, Alberta.

Business Manager: Josef B. Haave,  
Rose Valley, Sask.

W.M.F. Editor: Mrs. J. B. Haave,  
Rose Valley, Sask.

Y.P.L.I. Editor: Pastor G. O. Evenson,  
Outlook, Sask.

Published: 5th and 20th of the month  
Subscription price: 50 cents per year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by  
THE CHRISTIAN PRESS, LIMITED  
Winnipeg, Man.

We should like to direct the attention of the readers to the article "President's Column" and "Meeting Re YPLL Faith in Action Project" on the Young People's Page. We rejoice in the vision and the mission spirit which the undertaking betokens.

Surely in this time of shortage of laborers, and the many fields white unto harvest it is well that the Young People see the need for greater missionary endeavors. There are many lay workers throughout our church, who can, under God, be used for great blessing in our Canadian Church. Read the articles, pray for the work, and urge your local young people's group to further this worthy endeavor.

It is time for Penny-a-meal. Great things may be accomplished through this method if the work is done early, and the plan is worked. We urge thus systematic use of these containers during the Lenten season. It is important that each home is informed as to how the plan works, and that every effort is put forth to make it a success.

## Radio Broadcasts

You are invited to listen to the Lutheran Broadcasts of the Prince Albert Circuit, over radio station CKBI, Prince Albert, 900 kilocycles. There are two programs weekly:—Saturday night at 8:30, and Sunday morning at 10:15. The Saturday night broadcast has been a feature since Christmas, and during Lent there will be a Lenten meditation and special music on each of the Saturday night broadcasts.

## Bethlehem Lutheran, Outlook

Although Bethlehem Lutheran Congregation at Outlook, Sask., marked the formal closing of its "Complete the Church" Fund campaign with a service of thanksgiving on Sunday, January 21st, we would like to say that any further gifts will be very welcome as only \$1320 of the much needed minimum of \$2500 has been received. We are a small congregation in ourselves but we seek to meet the needs of a student body that is approaching a hundred, students coming from our congregations all over Saskatchewan. Letters were sent out mainly to former members and students and friends of the congregation. However we believe there are many others who will also gladly respond when they know the situation. The treasurer is Mr. Odin Berg, Outlook, Sask.

—A. K. Haugen.

## Congregations preparing for the Future

As we learn from the news item from Outlook Congregation we see that congregations are receiving large ingathering of funds.

Bethel Congregation, and Salem congregations, Pastor G. J. Ostrem's parish, Ryley, have set as objectives \$800 and \$1000 respectively. We learn that Bethel has reached over the one thousand mark, and Salem has reached its objective.

Parkland Congregation, Pastor A. M. Vinge's parish has raised an amount of \$850.00.

All the three above mentioned congregations will reach even a higher amount as the appeals for these funds have not been completed. The money will be used for improving the church property.

## Christmas Eve at the Bethany Sunset Home

An invitation was extended to us to spend Christmas Eve at the Bethany Sunset Home. As my husband's mother is a member of the Home, we gladly accepted. Being Christmas Eve was on a Sunday, Saturday evening was celebrated instead. So we arranged to be there in time for the evening Service. I was told by a guest that Supper had been served at half past five consisting of lutefisk, lefse, turkey, and all the good things that go with it.

At seven P.M. we all gathered in the large, cheerful, and festive-looking living room, with its gaily decorated Christmas tree. The pastor, Rev. A. K. Odland read the beautiful Christmas Story, so old and yet so new; and made some brief remarks, also wishing every-one a blessed Christmas hoping that we may all keep the Christ Child in our hearts through the coming year. He closed with a prayer and benediction.

Many of the Christmas songs we have heard and enjoyed since we all were little children were sung. Then came the moment which is so very interesting to little children as well as the aged, mainly the distribution of gifts from the tree. Many were the "Oh's," and "Ah's," heard through the room as the staff at the Home filled the arms of the old people with gifts, candies, and fruit, and indeed no one was forgotten.

There followed a happy social hour at the end of which we were all served coffee, Icecream, Julekage (norwegian Christmas Bread), Bakkels, and Rosettes which we heartily enjoyed. Overhearing remarks made by members who had Entered the Home this last year, one was heard to say: "I've spent over thirty years in Canada and this is the best Christmas of any". Another said "I've spent many a nice Christmas with my own folks but this was the best of all." Sister Marie Weiks, the Superintendent of the Home, rendered thanks to the Lord for his goodness to them through the past year, and was thankful to the many friends who so kindly had remembered them through the year; especially at Christmas time, and wished every one a blessed Christmas.

What a privilege as you are nearing your life's journey to be surrounded by a Christian atmosphere, and to me cared for spiritually as well as physically!

So ended a very happy Christmas Eve, 1944 at the Bethany Sunset Home.

A Guest and Observer.

## A Thank You

Rev. C. L. Jothan who has been in the Holy Family Hospital at Prince Albert, Sask. for the past three months taking treatment and undergoing a major operation expects to be discharged from the hospital about February 1, fully recovered.

We wish, thru "The Hyrden" to express our gratitude to the many friends who have visited at the hospital, for encouraging and helpful greetings and for gifts of various kinds.

A special thanks to the pastors of P. A. Circuit for kindness and concern manifested during Mr. Jothan's illness and to Rev. Dahle the local pastor for his encouraging and helpful visits. Rev. Dahle is doing a most valuable work in the two hospitals and Sanatorium at Prince Albert besides serving his congregations.

May the Lord reward you all richly in His own way and in His own time.

Wishing "Hyrden" and its many readers a very happy and blessed New Year.

Rev. and Mrs. Jothan  
and family.

## Correction

In Bethany Sunset Home list in the last issue note the following.

Mr. and Mrs. K. O. Eggen, 10 Bricks of Ice Cream (was listed as 1 brick).

Mrs. Jette Stevig gift in cash \$2. (was listed \$1) This was given in memory of her daughter. Mrs. Alfreda Needham.

—V.

The Young People's Luther League of the Edmonton Circuit will meet in convention, God willing, at Ryley, March 2—4. The theme is: Christ Is The Answer, the text being John 14: 1—7. The special convention song is: Thou Art the Way, the Truth, and the Life.

Mrs. O. Likness, Corr. Sec'y.

## GUDS NAADES UNDERE

Det var en herlig vinterdag, med straalende sol over sneen. Grendens smaagutter hadde samlet sig i den fine skibakken borte i Valset-lien. Den laa litt avskides, saa det var langt aa gaa for det fleste. Men de hadde jo skiene, og da gikk det glatt.

Närmeste hus til skibakken var gamle Aase Nordlis stue. Den laa paa en liten rønning næsten øverst i bakken, litt til venstre for selve ski-løipen. Som regel satt Aase ved vinduet og spant eller strikket, mens hun gledet sig ved aa se paa alle de friske ungdommene. Men idag satt hun ikke ved vinduet. Et par dager i forveien hadde hun faat et slemt anfall av gikt, og maatte holde sengen.

De største guttene hadde laget til et veldig hopp i bakken. Og hadde beordret de mindre vekk, saa de selv kunde øve sig uten aa renne i koll med smaakarene. Disse hadde saa tatt fatt paa aa bygge snefestninger og rulle i hop store sneballer aller øverst i lien.

To av guttene hadde rullet sammen en diger sneball paa den rabben som laa like overfor Aase Nordlis hus.

"Du Gunnar," sa den ene, "skal vi puffe til ballen og sende den pladask i mor Aases vegg? Det vilde skremme henne ordentlig!"

"Ja, la oss det, Erik," sa den andre.

Men nettop da kom Svein Valset til; han var sønn paa den nærmeste gaarden. — "Nei, gjør endelig ikke det," ropte han. "Mor Aase er snild, og nu ligger hun syk og. Hvad slags karstykke vilde det være aa skremme en gammel stakkar?"

Guttene skammet sig virkelig, og lot den digre sneballen ligge der den laa.

Men vinterdagen er kort i Norden, og da det tok paa aa skumre satte gutteflokkens kursen hjemover. — Svein Valset var næsten hjemme da han opdaget at han ikke hadde vottene sine. Slikt slurv vilde ikke hans mor synes om; hun vilde han skulde passe paa sine saker. Troligvis laa de et-steds øverst i Valsetlien. Men det var best han vendte om og lette før alt dagslys var borte. Det hadde begynt aa sne, saa det var uraad aa vente til imorgen.

Svein syntes det vaar noksaa stusslig aa kravle sig opover bakken. I kveld skinte ikke noe vennlig lys ut fra mor Aases stuevindu heller.

Like ved den store sneballen oppe paa rabben var han saa heldig aa finne vottene sine, i det siste dagsskjer. Han skulde nettop til aa gaa da han fikk øie paa to skikkelser nede paa Nordlistuens tun. Han kunde ikke se hvem de var, men han kunde høre hvad de sa sig i mellem.

"Du er viss paa da at gamla nylig har faatt pengebrev fra sønnen i Amerika?"

"Ja, det er jeg. Og jeg vet at det i regelen er aatti kroner hun faar."

"Aatti kroner er ikke aa forakte. Og det skal bli løier, du, aa se hvor redd den gamle læserkjerringa blir naar vi buser inn til henne."

"Men — hun er syk og gammel og fattig. Det er synd aa stjele fra henne. Jeg tror, jeg snur, jeg."

"Du kan bare prøve! Saa skal du faa slik juling som du aldri har smakt før! Nu er du saa god du gaar inn først, og naar jeg faar truet henne med revolveren til aa si oss hvor pengene ligger, saa napper du dem."

Svein hadde hørt alt sammen, oppe paa rabben. Han skjønte at her var det ikke tid aa springe hjem etter hjelp. Men han hadde lært at det alltid hjalp aa be til Gud. Og idet han kastet sig paa kne bak den digre sneballen for aa be, kom han i det tyknende mørke til aa støte mot ballen, som løstnet og for utfor skrenten. Den traff knektene nedenfor med et smell, slo dem begge ovedende og halvt begrov dem i sne.

En vill ed høstes fra den ene, et forferdelsens hyl fra den andre. Men for begge tok det bare noen øieblikk aa komme sig paa benene, saa for de som jaget av onde aander nedover lien.

Men inne i stuen sov mor Aase trygt. Giktverken hadde gitt sig utpaa eftermiddagen, og hun hadde falt i en befriende søvn. Før hun sovnet hadde hun efter hukommelsen lest den herlige salme: "Den som sitter i den Høiestes skjul, som bor i den allmektiges skygge, han sier til Herren: Min tilflukt og min borg, min Gud som jeg setter min lit til!... Med sine vingefjærer dekker han dig, og under hans vinger finner du ly. Hans trofasthet er skjold og vern."

Vesle Svein fortalte hjemme hvad han hadde oplevd, og hans far og mor takket Gud for hans faderlige omsorg for en verge-

løs gammel kvinne. Dagen efter gikk Sveins far op og satte en god laas paa innsiden av mor Aases dør. — Men det lyktes ikke aa faa kunnskap om hvem de to attentat-makerne var; Svein hadde ikke dradd kjensel paa stemmene.

Det var ni aar senere. Det hersket nød i gamle mor Aases stue. Hun hadde hatt et benbrudd, som hadde hindret henne i aa fortjene noe med rokk og strikkepinner. Og hennes snilde sønn i Amerika, som alltid hadde sendt henne penger før, var nu død. Saa fremtiden saa mørk og truende ut, skjønt hun forsøkte aa klynge sig til Guds løfter.

Paa lillejulaften satt tun, tynn og slitt, ved vinduet og saa ut i sneyret, som klædde hennes kjære skog i juleskrud. Som regel fant hun slik glede i aa se paa sneen, men idag var hun tung om hjertet. "Kjære Herre Gud," sukket hun, "har du glemt mig nu? Jeg vet jo at jeg, arme synder, har fortjent det, men det er saa tungt, saa tungt!"

Da banket det paa døren, og inn traatte Svein Valset, nu en sprek, fullvoksen ung-gutt. Han bar en stor kurv paa armen. Det var julemat som hans mor bad mor Aase ikke aa forsmaa.

"Og saa har jeg brev til dig, mor Aase; jeg fikk det paa postapneriet."

"Brev til mig! Det er neppe trolig, nu da Bernt er død."

Men da Svein sa at brevet rett og riktig nok var til henne, bad hun ham aapne det og lese det for henne; hennes brillor laa borte paa nattbordet.

Det viste sig for det første aa inneholde en postanvisning paa kr. 200! Og det var undertegnet av en Martin Oreholt, en ung-gutt som for mange aar siden hadde bodd næsten en halv norsk mils vei borte, og som for næsten like saa mange aar siden hadde reist fra bygden. Han drev nu en bra liten forretning inne i Oslo. Men det underligste var dog det han berettet om i brevet.

Det var han og hans noe eldre søskenbarn Nils Svartskog som hadde tenkt paa begaa innbrudd hos mor Aase for ni aar siden. Nils hadde truet Martin til aa gaa med sig hin kveld. Skrekken de fikk ved den anledning hadde intet varig inntrykk gjort paa Nils; han hadde gaat fra ondt til verre, og satt nu under laas og lukke. Men Martin hadde faatt en varig paaminneelse; han hadde vendt sig bort fra uheldelig vandel, var kommet inn til Oslo og hadde arbeidet sig frem, inntil han nu satt inne med en pen liten forretning. Gud hadde fortsatt aa arbeide paa hans hjerte, og han hadde nu vunnet frem til fred med Gud. I løpet av de siste to ukene hadde han stadig kjent sig minnet om aa gjøre litt for den gamle kvinnen som han saa nær hadde kommet til aa øve en ugjerning mot. Og nu bad han henne være saa snild aa ta imot de vedlagte kronene som en julegave fra en angrende medkristen.

Taarer av beskjemmelse og av takknemlighet rant nedover mor Aases furete kinder under lesningen va brevet. Og da Svein holdt inne, foldet hun de magre hendene og utbrøt: "Underbare er i sannhet dine veier, o Gud! Takk at du enda rører hjertet som vannbekker, og hører dine fattige barns sukk i lønn! Priset være ditt hellige navn."

(Fri gjengivelse efter svensk original.)

—Lutheraneren.

## La dit lys skinne!

En av mine venner som bodde i en liten by hvor det var daarlig gatebelysning, skulde sent en kveld gaa hjem; da saa han en mand som bar en lykt. Han gik bort til ham, og saa at manden gik med lukkede øine. Han gik forbi ham, men den tanke slog ham: Manden er sikkert blind. Han snudde sig og spurte: "Min ven, er De ikke blind?" "Jo," svarte manden. "Hvad bruker De da lykten til?" "Jeg har lykten med," svarte den blinde, "for at ikke folk skal gaa paa mig og falde."

La os lære av denne blinde mand, og la vort lys skinne klart saa ikke menneskene skal bringes til fald ved os. —Moody.

En liten russisk pike fortalte, at hun og hendes søster av deres far, som hadde været til møte hos de gudløse, hadde faat befaling til ikke mere at bede deres aftenbøn og til at ta det kors, de fleste russere bærer til minde om deres daab, av. Hun tilføjet: "Korset har vi tat av, men aftenbønnen ber vi under dynen."

Ikke engang de russiske gudløse evner at utrydde bønnens liv.



Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i Februar, 1945

## ANNEN SØNDAG I FASTE

Matt. 15:21-28

Her i vor tekst finner vi Jesus utenfor Jødelannets grenser. Det er annen gang han er utenlanns. Den første gang var da han som barn blev tat med til Egypten for aa unгаа aa bli myrdet av Kong Herodes.

Jesus trak sig tilbake til landet ved Tyrus og Sidon, rimeligvis for aa komme bort fra fariseerne, som var opbrakt over Jesu refsende tale (v 1-11). Markus beretter at han vilde ikke at noen skulle faa vite det. Men det kunne ikke bli holdt dulgt. Ryktet var gaaet foran ham.

I disse landemerker var en hedensk kvinne (se Mark. 7: 26) som var i dyp sorg over sin datter som plagedes av en onn aand. Og hvad gjør ikke en mor for sit lidende barn! Kvinnen har vist hørt om Jesus, at han kunne drive ut onde aander.

Hun tok den beslutning at gaa til ham. Mine hedenske guder har ikke kunnet hjelpe mig, tenkte hun, nu vil jeg vaage mig til aa gaa til ham, som jeg har hørt kalles Davids son.

Nogen videre kunnskap om den eneste sanne Gud har hun vist ikke, enda mindre om Jesus, verdens frelser. Men tro har hun. Hun tvilte ikke paa at Davidsønnen kunne hjelpe henne om han vilde. Men det saa ikke lyst ut. "Han svarede henne ikke et ord." Hun gir dog ikke op Hun holler paa aa rope om hjelp. Disiplerne synes dette blir brydsomt. De sier til Jesus: "Skil dig' av med henne" d.e. føi henne og gjør hvad hun ber om; for hun gir ikke op alligevel for hun har faaet svar. Jesus svarer dem: "Jeg er ikke utsennt uten til de tapte faar av Israels hus". Tiden var enda ikke kommen at hedningerne har samme ret som Jøderne.

Kvinnen kom ner og kaster sig ned for Jesu fødder og ber, "Herre hjelp mig." Nu svarer han, men det synes et haart svar. Jesus finner det nødvendig aa ydmyge henne. Hun maa vite, hun hører ikke til barna i Guds hus. Han likner henne med de smaa hunde. Hun ydmyger sig og erkjenner at Jesus har ret. Hun er villig til aa ta hunden plass men hun vil ha dens ret, og det er aa æte av de smuler som faller fra deres herres bord.

Nu har Jesus, den store menneskekjenner, faat henne dit hvor han kan hjelpe henne—"Kvinne, din tro er stor, dig ske som du vil. Og hennes datter blev helbredet fra samme stund."

Maatte vi lere av denne kvinne aa holle inne med aa søke hjelp i vor nød hos vore avguder. Ti desverre, nogen hver av os trenger aa lytte til Johannes aavarsel: "Vogt for avguderne". La os søke Jesus som sier: "Kom hit til mig alle som strever og har det tungt, og jeg ska gi eder hvile."

Hold frem som kvinnen og søk ham i ydmyghet—hold ut. Gi ikke op om det synes ofte som om Gud er døv like over for vor bøn. Han gjør det for aa øve os i utholdenhet og tro.

"Naadigste Jesus, nu vil jeg mig binne ved din den dyre forjettelses pakt Beder og leder saa faar i og finne! Saa har de sandrue løper jo sagt. Jeg vil med kvinnen fra kanaans egne rope dig efter, og bliver ei stil, før du paa bønnen til slutning maa tegne Amen, ja amen, dig ske som du vil.

Amen.  
—O. J. Marken.

## NAAR EVANGELIETS LYS TENDES I SYD-AMERIKA

Et intervju med Colombia-misjonæren  
Gerhard Østrem

Verdensdelen Syd-Amerika har i det senere som aldri før vært meget i vaart kirkefolks tanker og bønner. Og grunnen er den at vaar kirke har bestemt sig til aa opta misjonsvirke der syd saa snart som det lar sig gjøre.

Vaare lesere vil nok derfor med glede lese om den samtale vi nylig hadde med en luthersk misjonær som forleden sommer kom hjem paa ferie efter ca. 7 aars arbeid i den syd-amerikanske republikk Colombia. Hans navn er Gerhard Østrem. Vi har kjent ham fra før han var skoleplik-

tig. Da var han en liten pjokk nede ved Newman Grove, Nebraska. Senere bodde han i mange aar ved Camrose i Alberta, Canada.

Vi spurte først om han mente at evangelisk misjonsarbeide var paakrevd i Syd-Amerika.

"Ja, det mener jeg absolutt. Av flere grunner. Først og fremst av den grunn at evangeliske kristne skylder sine medmennsker aa gjøre dem kjent med evangeliets lys. Har vi den skyldighet overfor folk i fjerne verdensdeler, som i Asia og Afrika, har vi den paa enda mer nærliggende vis overfor vaare naboer i syd. Og ganske særlig har vi denne plikt og opgave paa oss som lutherske kristne. Om Luther og hans medarbeidere hadde ment at ikke evangelisk forkynnelse var paakrevd i sin tids Tyskland, som jo da var helt ut et romersk-katolsk land, vilde det aldri blitt noen evangelisk reformasjon."

"Og Deres annen grunn?"

"Er den at sederne blandt folket i Syd-Amerika viser at den kirke som i aarhundrer har hatt den rikeste anledning til — helt uten konkurranse" — aa paavirke folket baade religiøst og moralsk, har misbrukt denne anledning. Drukkenskap og løse seder florerer nemlig i uhyggelig grad ogsaa blandt dem som staar den dominerende kirke meget nær. Jeg er klar over at last og annen ugudelighet er saa alt for almindelig blandt en stor del av vaart folk ogsaa i U.S.A. og Canada, men ogsaa over den omstendighet at dette er mest blandt folk som staar helt utenfor kirkelig forbindelse. Visstnok er det ogsaa alt for mange innen kirkesamfundene som er bare navnkristne. Men naar alt dette er innrømmet, gjenstaar det som faktum at de som virkelig tror og bekjenner evangeliet, lever et nytt levnet, og at de utgjør her hjemme et merkbart salt og lys i samfundet. Slikt er i det store og hele ukjent i Syd-Amerika; det forekommer i regelen bare der hvor evangelisk misjonsvirksomhet har faatt øve innflytelse."

"Har De enda flere grunner?"

"Ja. Romerkirken har forsømt store skarer av den opprinnelige befolkning, d.v.s. de ublandede indianere. Visstnok er det ogsaa der ytre tilslutning til Romerkirkens kultus, men heller ikke mere; under det hele ligger det urgale hedenskap. En kirke som har i den grad vært aandelig forsømmelig, ansikt til ansikt med en saa enestaaende anledning som den Romerkirken har hatt i aarhundrer i Syd-Amerika, har ingen grunn til aa beklage sig naar evangeliske kristne vil gi de forsømte anledning til aa bli kjent med kristendommens virkelige aandsverdier."

"Hvad menner De om den klage som oftere i senere tid har vært rettet mot vaart Utenriksdepartement her i U.S.A., at det har latt sig influere av de romerske til aa nekte evangeliske misjonærer pass til de latin-amerikanske land?"

"Jeg har ikke direte personlig kjennskap til den sak, og bør derfor være forsiktig i mine uttalelser. Men jeg kan ikke nekte at det forekommer mig meget paafallende at det ofte drar i langdrag med utstedelse av pass til evangeliske misjonærer, mens romerske geistlige faar paas med en gang. En annen betenkelig omstendighet er den at tilfeller kjennes hvor det ikke er vedkommende syd-amerikanske lands myndighet som nektet visa, men forhaling av utstedelse av pass finner sted i vaart eget Utenriksdepartement. Slikt maa ha en grunn. Og det ligger da nær aa anta at det er Romerkirken som staar bak."

"De mener altsaa at all den staahei som de romerskkatolske gjør om det "uvennlige" og "upassende" i evangelisk virksomhet i latin-amerikanske land, er uberettiget?"

"Det mener jeg til gagns. Saa lenge Romerkirken uten minste undskyldning sender sine arbeidere til slike lutherske land som de nord-europeiske, og utstyrer Islands par hundre katolske konvertitter endog med en biskop, er det paa paafallende vis uverdigg og urettferdig at de søker aa hindre evangeliske misjonærers utreise til latin-amerikanske land."

"Hvorledes forholder de syd-amerikanske myndigheter sig til de evangeliske misjonærer?"

"Jeg vil helst her holde mig til forhold-

dene i Colombia; for disse kjenner jeg til direkte. De colombiske myndigheter — baade de nasjonale og de lokale — har vist sig særdeles velvillige og forstaaelsesfulle overfor oss. I det stykke har vi intet aa klage over, — tvertimot."

"Hvad om det romerske presteskap der nede?"

"Det er en helt annen sak. At de er steile, uten all forstaaelse for hvad vi vil, er lett forklarlig. Men verre er det naar de viser sig direkte fiendtlige, — noe som vi ogsaa har sett eksempler paa."

"Kunde De nevne et slikt eksempel?"

"Ja, jeg kan berette om det overfall paa vaar misjonsstasjon i Duitama som fant sted vaaren 1943. En katolsk prosesjon toget forbi stasjonen. I spissen blev baaret et helgenbillede; bakom det gikk den romerske prest. Like utenfor vaar stasjon løftet han armen og pekte i retning av helgenbilledet, og sa noen ord som ikke kunde høres inne i stasjonshuset. Det hele tok sig ut som et signal, for øieblikkelig begynte mange i følget aa kaste sten — baade store og smaa sten — mot misjonsstasjonens vinduslemmer. Anrepet var "Drives noen misjonsvirksomhet lenger øst, paa det lavere-liggende sletteland?"

"Ja, vi har prekeplasser blandt de indianske kvegopdrettere der. Men da hertespraaet for disse er indianske dialekter, er det mest slike innfødte kristne som forstaar disse bygdemaalene, som driver dette arbeid. Dog forstaar folk ogsaa der spansk, som er det spraak vi selv benytter i vaart arbeid."

"Er det utelukkende forkynnerarbeide som drives?"

"Nei, det er det ikke. Selvsagt suppleres dette av personlig arbeid blandt de enkelte. Og saa søker vi aa faa evangeliske barneskoler i gang hvor som helst vi kan. Disse har faatt god tilslutning, da mange sier at barna lærer mere i vaare skoler. Vi gir undervisning ikke bare i kristendom, men ogsaa i de almindelige skolefag."

"Men blir ikke disse skolene sett paa som konkurrenter med de offentlige skoler?"

"Det offentlige skolevesen er enda ikke særdeles langt i utvikling, og det ligger gjennemgaaende i den dominerende kirkes hender. En av de store opgaver for oss i vaar skolearbeide er aa faa det paa en fastere basis i forholdet til staten."

"Hvor faar dere lærerkrefter fra?"

"Blandt dem av vaare evangeliske kristne som har frekventert lærerskoler opprettet av eldre misjoner i landet. Især har presbyterianerne vært virksomme i dette stykke. Dessuten har vi hatt vaare egne bibelskoler for ungdom, en for gutter og en for piker. Men vi har maattet slaa disse sammen til en i det siste, paa grunn av for faa arbeidere."

— —

"Hvor mange arbeidere har Deres misjon?"

"Ikke mange, — alt for faa. Vi har vært tre gifte menn: Quanrud, Salte og jeg. Dessuten to kvinnelige misjonærer: Helen Danielson og Elizabeth Heerde, i tillegg til de tre misjonær-hustruer. Men nu er altsaa min kone og jeg paa ferie. Og her i høst, 30 sept., døde pastor Trygve Salte, visstnok av tyfoidfeber. Saa vaar misjon trenger høilig til flere misjonærer."

"Hvem staar nu i Deres arbeid i El Cocuy?"

"Det er to colombiske kristne. Jeg er viss paa at de utfører et godt arbeid."

"Er det saa at vaar kirkes utsendinger, som jo ikke har fatt adgang til Argentina, sal — foreløbig i all fall — reise ut til arbeidsmarken i Colombia?"

"Saaledes forstaar jeg stillingen. Og gleder mig ved tanken paa det visst er utsikt til at pastor Hans Thoresen og frue kan faa reise til Colombia i løpet av denne høst."

"Hvad er Deres inntrykk av de nye evangeliske kristne der nede i det sterkt katolske land?"

"Selvsagt er det forskjell i kristelig inn-sikt og erfaring, der som paa andre steder, her hjemme innbefattet. Men jeg kjenner slett ikke saa faa som er blitt stø kristne personligheter. Stundom er jeg blitt helt forbauset over det maalt av kristelig erfaring som noen har naadd til. De priser Gud for

## DET STØRSTE

Vi er vennet til aa høre troen nevnt som det største i den aandelige verden. Dette store ord har i aarhundreder vært grunn-tonen i det kristelige folkeliv, og vi har lært aa se paa det som det største som finnes i verden. Men deri har vi tatt feil. En slik opfatning fører oss nemlig paa siden av maalet. I 13. kap. i 1. Korintierbrev føres vi til kristendommen slik som den strømmet ut av selve kilden, og der ser vi at "størst av dem er kjærligheten". Naar Paulustaler slik, kommer det ikkeav at han ikke har troen i tanken, han har nevnt den like i forveien. Han sier: "Om jeg hadde all tro slik at jeg kunde flytte berg, men ikke hadde jærlighet, saa vara jeg intet." Det er saa langt fra at han ikke har troen i tanken, at han endog sammenligner tro og kjærlighet med hverandre, "Nuforblir tro, haap, kjærlighet" og uten aa betenke sig et øieblikk treffer han avgjørelsen "størst av dem er kjærligheten".

Og det er ikke av partiskhet han feller denne dom. Mennesker krever gjerne av andre det de vet er deres egen sterke side, men kjærlighet hadde ikke vært den sterke side hos Paulus. Den som ser nøie efter kan hos ham finne en fin ømhøet, som stadig vokser og modnes med aarene og gjennemtrenger hele hans karakter. Men den haand som skrev "størst av dem er kjærli-g-heten" er flekket med blod første gang vi møter den.

Dette brev til korintierne er heller ikke alene om aa fremheve kjærligheten som det største gode. Peter sier: "Fremfor alt har inderlig kjærlighet til hverandre." Fremfor alt! Og Johannes gaar enda lenger: "Gud er kjærlighet", og vi minnes de dyp-sindige ord som Paulus uttaler et annet sted: "Kjærligheten er lovens oppfyllelse." Har du nogen gang tenkt over hvad dette ordet inneholder? Menneskene søkte den-gangen aa skaffe sig inngang i himmelen ved aa opfylle de ti bud, og dessuten en hel del til som de hadde arbeidet ut av dem. Kristus sa: Jeg vil vise dere en enklere vei, det er bare en ting dere behøver aa gjøre for at dere kan opfylle alle disse budene uten aa tenke paa dem engang. Hvis dere har kjærlighet vil dere ubevisst komme til aa opfylle hele loven.

Alle kan jo ogsaa lett innse hvorfor det maa være slik. Ta hvilket bud du vil. "Du skal ikke ha fremmede guder for mig." En behøver ikke si dette til den som elsker Gud, kjærligheten er oppfyllelsen av denne lov. "Du skal ikke ta hans navn forfengelig." Vilde vel nogen som elsker Gud drømme om aa ta hans navn forfengelig. "Kom ihu at du helligholder hviledagen." Vilde han ikke være hjertelig glad for at han utelukkende kunde ofre en av de syv dager for ham som er gjens-tand for hans hjertes høieste kjærlighet?

Kjærligheten oppfyller alle disse bud som gjelder vaart forhold til Gud, og den som elsker sine medmennsker behøver vi ikke formane til aa hedre far og mor. Han kan ikke la være aa gjøre det, og det vilde være urimelig aa advare ham mot aa slaa ihjel. Det vilde være en fornærmelse aa be ham aa la være aa stjele. Hvorledes kunde han stjele fra dem han elsket? Det vilde være overflødig aa by ham ikke aa bære falsk vidnesbyrd mot sin næste, hvis han elsket ham vilde det være det siste han vilde gjøre. Og du vilde aldri drømme om aa formane ham til ikke aa ha lyst til noget som andre eide. Han vilde heller de skulde eie det enn han selv. Saaledes er kjærli-g-heten lovens oppfyllelse. Den er forskrif-ten til oppfyllelsen av alle forskrifter, det nye bud til aa holde alle de andre bud, kristenlivets hemmelighet.

Henry Drummond  
i "Det største i verden".

at han har lært dem aa se synd som en hjertetilstand heller enn som utelatelse av visse fromhetsøvelser, men enda mere for at Aanden har vist dem Kristus som frelser og frigjør. De bad mig ta med mig hjem deres varme takk og hilsen til misjonsven-nene for evangeliet. Men ett har de vans-kelig for aa forståa; det er at evangeliske kristne her nord har ventet saa lenge med aa la evangeliets klare lys skinne ogsaa for dem der nede i syden."

Lutheraneren.



[Forwarded from Page 1.]

that he may be much "in the Spirit" and on the "mount with God." He gives up "ordinary pastimes" that he may pass the time in living communion with his Savior.

If he abstains from any of the ordinary things of life he does it in order that he may increase his "gift to the poor" on his "offering unto God." As an appreciation of pardon and forgiveness purchased at so great a cost for him, he brings to the altar on Easter his thank offering unto God.

#### A Preparation for Easter Communion

Lent is also a time of preparation for a joyous celebration of Easter. Going through the "valley of the shadow of death" with the Master, he can better appreciate the Easter message, "I am the resurrection and the life he that believeth on me thought he were dead, yet shall he live."

#### How to Keep the Season?

This being the Lutheran conception of Lent, the question arises, how can you and I keep the "feast" so that we derive the most from it? To derive the most blessings from Lent, make it a daily practice to read your Bible. It matters not how busy you may be, how pressing your business, social or family obligations may be, see to it that some time of each day be spent with your Bible. Then by all means pray one special prayer each day. In this prayer do not simply pray for yourself and family, but pray for the great things of the kingdom of God, always remembering that "ye have not because ye ask not."

#### Attend Church Regularly

Add to your daily prayers regularity at all the services of your church. Do not simply go to the "Chief Service," but to the Evening Service, the Mid-Week Service, and whatever other services there may be in your church. Lent is a time of "refreshing from the Lord." Just as the earth needs "daily showers" at certain seasons, so do our souls need "daily showers of grace," and as God sends the daily rain in the springtime, so does He send "frequent refreshings" to our souls in Lent.

By all means make Lent a time of spiritual "stock-taking". Go over your last year's spiritual accounts. See, if you have been "laying up treasures in heaven", or whether you are spiritually bankrupt, having "buried your talent in a napkin." You may not see another Lent, so turn aside for these forty days and walk and live with your Lord. Make this Lent a time of great spiritual refreshing before the Lord. "May the Lord do this and more unto you."

There is no petition too little, any more than too great, for God to grant, if it is in harmony with His will.

—J. Hudson Taylor.

#### Leaguers' Echo of Southern Alberta Circuit

An interesting circuit paper has come to the attention of the editor. It is edited by Rev. G. Morstad, 202—8th St. West, Calgary. His co-editors are: Pearl Severtson and Edith Nerland also of Calgary. This Luther League circuit paper is intended to be issued once each month. The January issue contains several challenging messages to young Christians especially, news of the circuit convention, list of men in the armed forces and several miscellaneous items. The following little poem was also included:

They say the world is round, and yet  
I often think it's square  
So many little hurts we get  
From corners here and there.  
But there's one truth in life I've found  
The only folks we really wound  
Are those we love the best.  
We flatter those we scarcely know  
We please the fleeting guest,  
And deal full many a thoughtless blow  
To those we love the best.

We would like to encourage every circuit Luther League president to write to Rev. Morstad for a copy. How about having a little circuit paper in your area too? It isn't so easy to get around to visit all the local Leagues in these days of rationing, but the mail service is still excellent. A circuit paper can do much to unify the work and direct the attention of all your Leaguers to matters of concern to all.

—G. L.

## YOUNG PEOPLE'S LUTHER LEAGUE

G. Loken, Editor, Outlook, Sask.

### Meditation

"Others have labored, and ye are entered into their labor."—John 4:38.

God calls us into His service, and if we are willing to do His bidding, He will give us courage, and ability for the tasks assigned. Remember that we are under the command of God, and that in Him we have access to more ability than we can use for doing His work.

Remember also this, that even more than ability, it is willingness and confidence that we need, and these come mainly from prayer and faith. They may also be increased by the inspiring example of others. Both young and old should read the interesting story of the early days of our church in this country. The pioneers had much less training and education than we have. They did not have the opportunities and means that we as Luther Leaguers have. Yet they did not fail God. They had faith and willingness to sacrifice. God blessed their efforts and today we are enjoying the fruits of their unselfish labor. Let us too, be true to God, and gladly enter into His labor. Knowing and believing that God is the same yesterday, today and forever, we can confidently go forward and do all things through Him who strengthens us.

—R. O. M.

### President's Column

"I love the Lord, because He heareth my voice and my supplications" (Ps. 116:1). When the Holy God hears the voice of sinners, what else can they do but love Him? Compared to Him we are as grasshoppers (Is. 40:22) and worms (Is. 41:14). Yet He made Christ, who knew no sin, to be sin on our behalf that we might become the righteousness of God in Him. Now He invites, "Call unto Me, and I will answer thee." Even this He promises, "Before they can, I will answer and while they are yet speaking, I will hear." He who has called upon the Lord for salvation and has been heard, what else can be do than the Lord?

But how does this love express itself? In the service of God: "If a man love Me, he will keep My word", said Christ, who also commanded, "Go and make disciples." Luther Leaguers, if you love the Lord you are concerned about the work of making disciples. If you are not concerned, it behooves you to examine yourself whether or not you be in the faith. If your local league has no interest in the work of making disciples, then you need to invite a missionary to come into your league to make disciples of its members.

A moderate amount of publicity has been given to our Special Luther League Faith in Action Project. The response has not been as extensive as had been anticipated. But perhaps our expectations were too optimistic. Certainly we are thankful for the letters we have received, encouraging us in our efforts in this endeavor of more effectively accomplishing our aim of holding and winning young people for Christ.

One of the happiest encouragements we have received came from our church officials. Mr. Loken gives a brief report in another article of the recent meeting between members of the executive of the district Luther League and members of the district Home Mission Committee. Their attitude was, "Go forward with your project God's power to you as you carry on."

We seek to stress the importance of the use of Christian laymen and laywomen in our congregations and mission endeavors. The title of the new Faith in Action booklet, "Evangelism in the Congregation", reminds us of the paradoxical fact, sad but true, that right in our congregations we have people to be evangelized. Pastors, be alert to discover lay workers in your congregations. Put them to work encourage them. There will be mistakes in their work. But the only human work in which there is no mistake is no work and often that is the biggest mistake of all.

Luther Leaguers, be alert for opportunities to serve the Lord as witnesses of Christ. Fit yourself for better service through the study of His word. Step out in faith on His promises.



### Pocket Testament Movement Members at S.L.B.I.

"Thy word is a lamp unto my feet and a light unto my path." Ps. 119:105. On November 29, 1944, the students and staff of the Saskatchewan Lutheran Bible Institute had a Pocket Testament League Banquet. The dining hall was lit up with red and white candles, with open Bibles as center pieces on the tables.

The program was centered on the theme "Youth's Beacon Light". Devotion leader called for Bible verses on "light" after which two Pocket Testament League members spoke on "What the P.T.L. means to me." Talks were also given on what the P.T.L. stands for and how to become a member. A variety of musical numbers were enjoyed during the evening, with the program brought to a close with a "sing-spiration."

After the banquet opportunity was given for anyone so desiring to become a member. It was our joy to have 24 more of our students join our Biblereading family.

—C. H.

### News from Edmonton YPLL

On Dec. 17 the Choir and Luther League gave a joint Christmas program. Each Christmas Carol rendered by the choir was preceded by a scripture passage read by Mrs. P. Olsen.

The annual business meeting and social was held in the Church Parlors on Dec. 19 at which time the following officers were elected for the new year. President: Bodil Gottlieb; Vice-Pres.: Gertrude Christenson; Secretary: Charlotte Vikse; P.T.M. Sec.: Betty Christenson; Membership Committee: Aslaug Hanson and Louis Grue; Committee for the sick: Alma Ramstad and Rita Neal; Pianist: Joyce Loveseth.

The business meeting was followed by a social and lunch.

—C. V.

Do we dare do this? If we are to do a new work, must we not see first whether or not we have the money for it? We say, NO. We can be so businesslike that we forget that we are not to be fashioned according to this world. Our Heavenly Father is rich. *If the work that is being undertaken is His work, He will provide sufficient to carry it on.*

So as we contemplate using some of our Bible trained Christian young women as parish workers, we urge our friends to ask not where the money is coming from, but rather where such workers can be used. Do you see such a place? Then let us know about it.

In keeping with our project we decided to endeavor to send out more program teams from S.L.B.I. to assist in vacant parishes. We urge our other schools to do likewise.

Also we urge our circuits to make use of lay workers near at home. We know of competent lay speakers who because of their home responsibilities can not leave for any length of time. But arrange to use them on Sunday in nearby congregations.

Let us in the strength of the Lord press on in our work.

—G. O. E.

Camrose Circuit will meet in convention in Bawlf, Alberta, March 16-18, 1945. This will be the regular Spring convention.

K. O. Kandal,  
Erik B. R. Haave.

### Meeting Re YPLL Faith in Action Project

On January 23 it was the privilege of four members of the Canada District YPLL executive to meet with the following representatives of the Home Mission Committee: Rev. K. Bergsagel, Rev. J. B. Stolee and Rev. A. Tveit. The meeting had been arranged for at Outlook in order to discuss the special Luther League Faith in Action Project.

There was no disagreement on the fact that there is a pressing need for lay workers. The meeting considered many of the practical problems to be faced here. Out of the frank discussion arose several propositions. It was felt that a more definite place in the work of the Kingdom of God here in Canada could be given to Bible School graduates with stenographic training. Such parish workers could be of great assistance to the average Canadian pastor in doing more thorough work in reaching homes, the Sunday School and other auxiliary organizations of the church. In view of the desperate shortage of ordained men, it was agreed that lay members should be used to fill the gaps as outlined in the plan for action printed in the 2nd October issue of the Shepherd. We herewith reprint a part of that article:

We feel that the purpose of this project is a special burden at this time of the shortage of pastors. The word of Life must be held forth at all seasons, at all places during this day of grace.

#### II. Our plan is as follows:

A. To encourage the use of competent laymen as spiritual leaders in vacant parishes. Only mature Christian men having a good report are to be chosen for such positions.

B. To encourage pastors and laymen in parishes with many congregations and preaching places to so arrange that qualified lay workers (both men and women) would lead devotional meetings on Sundays when the pastor cannot be present, and would give leadership to the Sunday School, Luther League and mid-week meetings.

C. To encourage and direct the use of program groups, or of individuals, from our schools: The Seminary, C.L.B.I., Camrose College, and S.L.B.I.

D. To foster more frequent use of circuit program teams, as has been done in the Camrose and Prince Albert Circuits.

E. To encourage congregations with pastors—and the pastors—to occasionally turn services over to the local league, or to visiting program groups, or to an individual layman, so the pastor can be released to conduct services in vacant calls.

#### III. Or procedure will be as follows:

A. Through "Shepherd" and through bulletins to invite the cooperation of our officials, our pastors, our congregations, our schools, our circuit and local leagues, of inner-mission societies, and of individuals.

B. From them to determine the possibilities for this work, as limited by the talents and gifts now unused or undirected.

C. From them to determine the present needs that can be served by this project.

All felt that greater stress should be placed on "Evangelism in the congregational activities." The members at the meeting wish to recommend that Rev. Selmer Berge's book in the Faith in Action series entitled "Evangelism in the Congregation" be widely circulated and studied. It is a practical approach to our problem.

The Home Mission committee delegates commended the YPLL executive on their plans and promised every co-operation. Agreement was made on specific suggestions which could be carried out immediately (See President's column). —G. L.

"Use me, God, in Thy great harvest field,  
Which stretches far and wide, like a wide sea,

The gatherers are so few, I fear the precious yield

Will suffer loss. Oh, find a place for me.

"A place, where best the strength I have will tell—

It may be one, the other toilers shun;  
Be it a wide or narrow place, 'tis well  
So that the work it holds be only done."